The Unitarian Calendar

We are, indeed, so sure our faith is best
That we can dare to leave it large and free,
Nor fear to bring the creed to reason's test,
Scorning intolerance toward all who see
With other eyes.

C. P. Cranch.

Vol. 3 MARCH — 1911 No. 7

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill., and Cor. Franklin and Geary Streets. San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

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Address correspondence to Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

The Unitarian Calendar

Vol. 3 MARCH, 1911. No. 7

THE PEACE OF GOD

BY REV. CICERO A. HENDERSON,

Of the First Unitarian Society, Wilmington, Del.

There are two essentially different kinds of peace. There is, for example, the peace of the man who to escape the discomforts incident to association with those of differing tastes and opinions and standards shuns them; and there is the peace of the man who rises above these oppositions and dwells in the concord of their common humanity. There is the peace of the man who evades such business enterprises as might tax him and annoy him, though they offer the alluring reward of wealth and influence; and there is the peace of the man who boldly plunges forward into these, accepting the hazards they present and stooping to the burdens they impose, but calmly, as one who dares. There is the peace of the man who will not suffer himself to doubt; and the peace of the man who through doubt has ascended to faith. Yea, there is the peace of the man who has no faith, who thinks this a world uncrowned by any high and sacred import, and who maintains his peace by not allowing himself to care, by paying no heed to his innermost longings; and there is the peace of the man who throws open the door of his soul to these, allowing them to go forth, and return, bringing the tokens of a world that is fit for human habitation.

Two essentially different kinds! Yes, and no! In reality there is but one kind. For the man who

will not dare grows sick of his petty life, the while he may have no impulse to enlarge it, or he grows restive in it, the while the central deeps are stirring with the mighty surge of living. Two kinds and yet but one kind, the peace of God, the peace of poise amid valiant effort.

SUNDAY

BY REV. AUGUSTUS M. LORD.

Of the First Congregational (Unitarian) Church, Providence, R. I.

Physical rest, the open country, the reading of books, the social intercourse of friends,—for all these we may give place on that day; but let us set aside some place, some hour, for a wider spiritual outlook, the deeper reverences of life, and let that place and hour give the tone to the whole day.

Sunday may be incidentally a day of rest and recreation, but primarily it should be a day of moral inspiration, of uplift of soul, which shall make rest more deeply and strongly restful, and recreation, refreshment, more abiding and more far-reaching.

I should be fearful of a generation that is spiritually starved, that is fain to feed on husks; and all the more fearful if it were unconscious of its weakening moral fibre and of the immanence of its moral death; a generation that never came to itself in that compelling impulse, "I will arise and go to my Father."

Here is this great rich world, "Our Father's house of many mansions," and in the midst of it, the pure river of the water of life, clear as crystal

proceeding out of the throne of God. Shall we, in this presence, live selfishly, superficially; or shall we heed the pleading of that voice which the ages have never stilled,—"He that drinketh of this water shall thirst again; but the water that I shall give him shall become in him a well of water springing up to eternal life."

SALVATION

BY REV. WILLIAM H. RAMSAY,

Of the Unitarian Church, Wellesley Hills, Mass.

Whenever, Unitarians use the word "salvation," they mean by it, not a transaction, not any legal fiction of transfer of the merits of Christ to an individual sinner, but rather a process of growth, the development of character by the response of man's whole being to the demands and requirements of his higher nature. We believe that in every normal human being there is the capacity and possibility of a glorious spiritual development. We speak of it as the life of God in man. It is the deepest and most essential thing in his nature. It may be buried deeply under the debris of his animal nature. The man may have gone far away from his Father's house like the prodigal in the parable, his higher spiritual selfhood may be undeveloped and frustrated, but it is there, nevertheless; he is a son of God. Sometime and somehow he will awake and respond to the calls of the Spirit; he will "come to *himself*" and claim his spiritual inheritance.

Salvation in the highest sense would be the possession of fullness of life—a perfect response of the entire being to the moral and spiritual environment.

THE UNIVERSAL LIFE

BY REV. R. W. SAVAGE

Of the Highland Spring Unitarian Society, Highland Springs, Va.

Our interest in truth is a common interest the world over, for truth is the permanent basis of right living. Humanity is a vast company travelling together having similar aspirations, feelings, hopes, desires, perplexities. As we go on our way we ask questions of one another that none at present can answer, yet all are anxious to hear these questions answered aright. Those relating to the moral and religious life are profound and far reaching. All the past has striven to explain our religious perplexities and to give us a right rule of conduct. We have the faith that the most rational answers are the most assuring and nearest true, and with stronger faith we steadily move on to better conditions. We have journeyed so far that we begin to feel the presence of an intermingling life as infinite as the universe. Its presence presses in on consciousness as nothing else can. Its presence removes fear and dread, reassuring us as we behold the mighty processes of the physical universe. We understand at last that this same life moving solar systems on their way is the identical life moving us forward in divine ways and making our hearts beat and throb with vast confidence. All that we are in power, all that we are in wisdom and knowledge and goodness, all that we are at our best comes to us by this life. Shall we go in confidence into its abundance? It is righteousness. It is the eternal God.

"We are surprised at our own versatility in being able to fail in so many ways."

—*Crothers.*

ARE WE READY

Thomas Jefferson entertained a dream of Unitarian empire. It seemed to him that, in the new democracy where political and religious liberty had found such general recognition, the logical attitude toward theology would, almost universally, be that represented by the Unitarians of his time.

For him, however, with his simple and direct habit of estimating the value of all human institutions, there were certain hidden factors which could not then be anticipated. Millions of home-seekers were to come to these shores, bringing with them the accumulated ecclesiastical preference of centuries. Old theologies supported by confident authorities, were to hold fast the timid popular mind. Innumerable fanaticisms, finding a willing acceptance among the credulous and superstitious, were to withstand all efforts to put upon religious, sane and scientific interpretations. Arrogant religious establishments were to hold the masses by threats, traditions, and ceremonials, as well as by their effective ministries of mercy and comfort. The past had, in short, placed the future under such burdens of habit, fear, and obligation that for the multitudes to break away into Jeffersonian freedom and independence was a vastly greater revolution than Jefferson himself could imagine.

More than a century has passed since those days of the young and expectant republic; and Unitarianism, while its history is in some respects more significant than that of any other religious body in this country, has yet to make itself known to the people at large.

This is our present task. As never before the masses are prepared to receive us. The public schools, the higher educational institutions, the press, the magazine, and the liberalizing influ-

ences of popular government have conspired to create a great public upon which the religious authorities of the past have but a nominal, if any, bearing.

Are we ready to reap where this harvest is white? Human nature always has been and always will be essentially religious, and that interpretation of life which harmonizes best with the growing intelligence of any given age will do the most good and be taken most seriously. We believe the time has arrived when Unitarianism, clearly understood and simply stated, will best meet the needs of the popular mind and heart. Delayed as it may have been by unforeseen conditions, we believe the day of Jefferson's dream has dawned,—the day when busy men and women, artisans, laborers, clerks, the prosperous, the unfortunate, the untroubled, and the sorrowing, will stop by the wayside to listen to him who has a rational message, divested of all theological cant and nasal pietism, which bears directly upon the facts of experience and the eternal relations between God and man.

Such was the first Christian gospel, and, unless human nature itself change, such will be the most effective gospel for centuries to come. It happens just now that Unitarianism is peculiarly fitted to convey this essential message. Are we ready to go to our own?

LEWIS G. WILSON.

"The situation that has not its Duty, its Ideal, was never yet occupied by man. Yet here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal: work it out therefrom, and working, believe, be free." —*Carlyle.*

UNITARIAN HYMN

Father, in thy mysterious presence kneeling,
  Fain would our souls feel all thy kindling love;
For we are weak, and need some deep revealing
  Of trust and strength and calmness from above.

Lord, we have wandered forth through doubt and sorrow,
  And thou hast made each step an onward one;
And we will ever trust each unknown morrow,—
  Thou wilt sustain us till its work is done.

In the heart's depths a peace serene and holy
  Abides; and when pain seems to have its will,
Or we despair, oh, may that peace rise slowly,
  Stronger than agony, and we be still.

Now, Father, now, in thy dear presence kneeling,
  Our spirits yearn to feel thy kindling love;
Now make us strong, we need thy deep revealing
  Of trust and strength and calmness from above.

—*Samuel Johnson.*

"I too could now say to myself: Be no longer a Chaos, but a World, or even World kin. Produce! Produce! Were it but the pitifullest infinitesimal fraction of a Product, produce it, in God's name! 'Tis the utmost thou hast in thee: out with it then. Up! up! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called To-day; for the Night cometh, wherein no man can work." —*Carlyle.*

THE SALVATION OF CHURCHES

BY REV. ALBERT WILLARD CLARK

Of the First Unitarian Church, Schenectady, N. Y.

The doctrine of salvation set forth so convincingly in the Epistle of James applies with the same pertinency to churches that it does to individuals. "Faith without works is dead." So churches, however splendid the promises of their faith, without the works of faith are dead churches. The painful inquiry as to what can be done to effect their salvation results in a simple answer, so obvious as to render the acting unnecessary. When the young man asked Jesus what he must do if he were to have eternal life, he was told certain things to do, which must actually be done by his own hands. When young men ask to-day, saying, "What shall we do that a livelihood may come to our hands?" they are told with emphasis upon the personal effort involved that they must work with mind and heart and hand to accomplish the end desired. By their faith are their tasks set them to do.

These things are true of churches also. Many things said about "The Church" in present day utterance fail of point because no such institution exists as "The Church," embodying absolute religion and possessing power to determine the final issues of life. Many churches are live churches, some are dead, but "The Church" is neither alive nor dead. It is non-existent. There are many churches, some of which, though non-Christian, are very good churches, and many faiths, some of which, though unlike our own, are very good faiths. The apostolic doctrine applies to them all. If they are content to glory in their faith, their glorying will not save them. If their works be not inspired by great faith, such works as they do will be unavailing. When, however,

faith and works match, each the other in splendid measure, when great thought and true feeling mingle, when ideals and deeds become one, then real men appear, divine natures reach mature expression and souls are truly saved. In that immediate hour be it said, and not at a distant day of judgment. So it is with churches. They must work out their faith in the practical and actual issues of life. Their worship must lead to such ends, or else it is but glorying in their faith, and this is certain death if unaccompanied by the doing of the divine will.

In our atmosphere of free religious association and life, the voluntary service of the heart alone has great significance; the voluntary allegiance and response of the soul to the persuasive call of faith alone has great value. Ministers may preach, with power it may be, but their churches will not go where they do not lead. If they do, then their ministry is put to confusion. Along the main highways of human life churches must find their work. It is not enough that their members go separately and alone to works of love and mercy, churches themselves must do the greater deeds of faith and good will. When they deal with matters of greatest human concern, with the fighting issues of public welfare and social life, then only will they come to the fullness of their inheritance, and embody in loving service the radiant faith within. There is great need among us for this form of experimental religion. We have it as men and women. Why not possess it as churches?

"Humor is impossible to the man of one idea."
—*Crothers.*

THE DEEPER NEED

BY REV. ROBERT C. DOUTHIT.

Of the First Congregational Society, Castine, Me.

My soul was stirred within me by the tales of social injustice which I heard. I, too, would become, if need be, a martyr to the cause. Conditions must be changed, and that without delay! I should do my part to change them at whatever hazard. I should take down my dust-covered Karl Marx and Mill and Ely and Hillquitt and Henry George, and should proclaim the acceptable year of social regeneration. Economics should be my daily food and sociology my daily drink. I would preach sermons filled to the brim with vitriolic messages for the oppressors of the poor and healing balm for the oppressed.

My heart aflame with this social gospel I went to the home of one of the factory workers. He would, perhaps, give me some pointers. But he had no complaint. He was saving money out of his slender pay and doing well. "Our boss," said he, pointing to the dining table, "Our boss has a heart as big as that table." But the light had gone out of the home with the death of his little boy. He wanted to know if I really believed that he would meet the lad again. Tears came unbidden as he said, "I would give anything if I could feel so sure of it as you are!"

A woman, farther on, a lifelong toiler with the needle, was thankful that the asthma did not keep her from sitting up to work. But she did want to know if it was really necessary to be baptized, as some of her neighbors sought to convince her. What an expression of relief passed over her face when I told her that baptism, in her case, would have no more to do with salvation than washing her face.

I found many places where the heart was sore;

but my sociological message did not seem to be the one to heal the wound; rather it was faith in God and his loving purposes for all his children.

While I have not lost my desire to see social justice prevail, and shall continue to do my small part to that end, yet I find that in my own experience, at least, Henry George and Karl Marx are becoming dusty again as I try to meet the deeper needs of the village people with whom I come in daily contact.

LIFE AND THE CHURCH

BY REV. SAMUEL C. WEATHERLY.

Of the Unitarian Society, Rockland, Mass.

If religion is real, if man is a child of God and is capable of progress onward and upward forever, then "life is more than meat and the body is more than raiment;" then there is need for an institution whose supreme mission is to administer to the needs of the spiritual life, that shall keep constantly before man high ideals and noble purposes, that shall bring to him a realization of the fact that he is a child of God and teach him to live in a way that shall become the son of the Most High.

The church which thus sees its mission and is "obedient unto the heavenly vision," need have no fear that her day of usefulness is over. She will draw men unto her, not for entertainment, not for scientific instruction, not for dogmatic teaching, not for "the loaves and the fishes," but because she makes answer to the soul that cries out for the living God, because she shall quench that thirst of the soul which is as "the thirst of the hart for the water-brook."

"It will sometimes be necessary to change the tone of approbation and pity to that of denial. But let me act on such occasions deliberately, not from whim or dislike; and having formed my resolution, let me adhere to it with firmness. Let me offer my reasons in a short, perspicuous manner, or, if I wish to conceal them, give one positive answer, and leave the subject, undisturbed by remonstrance, ridicule or reproach. Mildness is not inconsistent with manly firmness. Benevolence will lose all its beauty, and much of its influence, if allowed to degenerate into indiscriminate, weak indulgence. A world would be too small a recompense for one sacrifice of principle." —*Channing.*

THE DIETY OF THE SON OF MAN

BY REV. ARTHUR HAYES SARGENT.

Of the First Unitarian Church, Eugene, Oregon.

A colored soldier who had just put on the uniform of the United States army realized the honor so deeply that he replied to a threat by saying: "If you strike me you strike the whole United States." This soldier spoke a great and profound truth. He was the United States. So long as he wore that uniform in the service of his country every shot that he fired and every blow he struck were fired and struck by the whole United States, and whoever struck him struck the whole United States.

As the nation is all present in every loyal soldier and every faithful citizen so that citizen or soldier is the nation, so God is present fully in

every one of his sons and daughters through whom his powers is expressed and work is done in his name.

The school-boy excites our ridicule when he excuses a mean trick by saying, "I did not do it, my hand did it." Our hands are ourselves as the arms and hands of the nation are the nation and the finger of God is God.

The limbs and sense organs and muscles and nerves through which each soul reaches into the outward world are one with the inward center of thought and feeling and yet different and distinct from that throne of reason and will. So the son of God who does his Father's work with the inspiration and guidance of his Father's wisdom and love is one with God.

THE CONTINUITY OF LIFE

BY REV. SAMUEL R. CALTHORP, L. H. D.

Surely, if a man has no good tidings to tell, it were best to keep silent. Men have enough to bear without having a single unnecessary load heaped upon them. I invite all who would think seriously of this great matter to note that every discovery of science has been a vast enlargement and expansion of man's horizon. Immense vistas of time, incredible enlargement of space, inconceivable depths of minuteness, in all things seen and unseen. But, if the hypothesis that death ends all were to be slowly verified, then the universal process would be precisely reversed.

Truth must be ground for every man by himself out of its husk, with such help as he can get indeed, but not without stern labor of his own.

—*Ruskin.*

THE DRUMMER'S MOTTO

BY REV. MANLEY B. TOWNSEND

Of the First Unitarian Society, Sioux City, Iowa.

These words, that we may call the drummer's motto, are fraught with sound sense:

"A man may lie, and a man may guy,
A man may puff and blow;
But he can't get trade by sitting in the shade,
Waiting for his business to grow."

We can't fill our churches by sitting down and waiting for our beliefs to sink into the minds of the people. We have got to wake up and show our samples. We have got to make the world recognize the fact that we have a superior article that men cannot well do without. We have got to match our first-class religion with a first-class enthusiasm. We have got to bring the stranger to the church, we have got to take the church to the stranger, and we have got to interest ourselves in his religious welfare.

We believe we have a religion that will deepen and enrich the life of the believer. We believe the world needs this religion supremely. We like to think of our church as the "Church of the Modern Spirit," reverent, free, progressive, full of charity and good works, in sympathy with modern thought, modern science, modern ways. It has helped us find peace and a great joy.

Brothers and sisters, comrades, fellow-soldiers in the army of God, let us gird on our armor and go forth with a mighty tide of consecrated zeal filling and flooding our hearts,—go forth to battle for the right and to recruit and enlist others in the noble work. "Awake! Awake! Put on thy strength, O Zion!"

Though you have but a little room, do you fancy that God is not there, too, and that it is impossible to live therein a life that shall be somewhat lofty? —*Maeterlinck.*

The word of God—the truth, the reason, the wisdom, by which men and angels live—abideth forever. That Word is in the ancient books; it is in the modern mind; it is hidden in our hearts; it is as old as eternity; it is as young as the morning. —*Charles G. Ames.*

NOTES

The Church of the Messiah of St. Louis, of which the Rev. John W. Day is minister, issues a weekly bulletin showing many and varied activities. Besides the usual organization connected with the church and Sunday school, this church has for many years supported and superintended the Mission Free School, which has become one of the best known and efficient philanthropic institutions of the city.

On the 8th of February the Rev. Stephen G. Palmer was installed over the "Pedobaptist Congregational Society" (Unitarian), of Dighton, Mass. Mr. Palmer comes to us from the Christian denomination, in which he has rendered years of valuable service.

An inspiring service of Installation was held on February 7, at the Unitarian Church in Richmond, Va., when the Rev. Alexander T. Bowser became minister of that church. The sermon was preached by Rev. Alfred Rodman Hussey of

Baltimore, and the installing prayer and addresses to the new pastor and people were given by Rev. Samuel A. Eliot, D. D., president of the American Unitarian Association.

A significant meeting of the Ministers' Monday Club was held in Channing Hall, at headquarters, on February 13, when the Rev. Thomas Van Ness gave an address upon "Tolstoy, the Man and the Family." Mr. Van Ness had visited Tolstoy in his far-away Russian home and gave first-hand information upon the subject. An illuminating discussion followed.

Reports from Reverends Austin S. Garver and Adelbert Lathrop Hudson, who have been working in the Middle West and South as Billings lecturers, indicate great interest in Unitarianism on the part of many groups of people in towns and cities where we have no Unitarian churches, as well as enthusiastic receptions from our well-established societies.

Leaving Boston about February 22, Rev. Lewis G. Wilson, Secretary of the American Unitarian Association, will visit Atlanta to supply for John W. Rowlett, D. D., during the latter's absence in San Antonio, Texas, where a new society is being organized. The Secretary will visit Jacksonville, Fla., Charleston, S. C., and various missionary centres in the South.

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Single subscription, 25 cents a year. Club rate, five for $1.00.

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